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FEBRUARY, 1918

No. 2

A MONTHLY MISSIONARY JOURNAL
Published by The Board of Foreign
Missions of the Synod of the Re-
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America in the interest of Mission Work

To Our Deacons, Who Deserve More
Recognition.

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OLIVE TREES

A Monthly Missionary Journal

PUBLISHED BY THE BOARD OF FOREIGN MISSIONS OF THE
SYNOD OF THE REFORMED PRESBYTERIAN CHURCH OF
NORTH AMERICA IN THE INTEREST OF ALL MISSION WORK
AT 500 CATHARINE STREET, PHILADELPHIA, PA.

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OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

VOL. XXXII

FEBRUARY, 1918

No. 2

EDITORIALS

We wish to call special attention to the article on "The Tithe and the Every-Member Canvass" in this issue, by Rev. D. H. Elliott, Chairman of Synod's Committee on Systematic Beneficence.

Synod has appointed March as the time when the Financial Boards shall arrange and carry through a canvass of every member of the Church on behalf of the Finances for the coming year. It is some six or seven years since Synod first appointed the Every-Member Canvass. During that time the giving of our Church has largely increased, mostly by the congregations that have faithfully made the canvass and kept it up. Now if only about thirty per cent. of our congregations are making the canvass, what a field for work and what an opportunity to still further increase the financial working power of our Church.

The Every-Member Canvass is not to pull more money out of those who are already giving all they can to the Lord, but its main work is to reach those who are not giving to the Lord as they ought and are thus losing the joy of Christian service and also to keep before all the members the true standards of giving. The tithe is only the acknowledgment of God's ownership and the lowest amount anyone

should give. Then there is the great privilege and duty of giving over and above the tithe, but as Mr. Elliott points out we are not likely to pay more until we first pay the tenth. The canvasser has a wonderful opportunity to teach and to bring to fruition in the life of the individual member the great principle of stewardship in the Christian life.

We know that expenses have increased in a great degree but money was never as plentiful. Look at the amounts raised for the Liberty Loans, the Red Cross, the Y. M. C. A., etc. Now there may be some who will offer this as a reason why they cannot give more or as much to the church work but no true Christian will make this excuse and anyone who does has likely given little or nothing to these other objects. The true Christian will not put the work of the church last. All these other things are necessary and good and the church members have been their most generous backers, but we are only beginning to realize that all this work has been made necessary because the church has failed to measure up to her task in the past and that all this other work is unavailing unless the work of the church is kept up and extended in a way not dreamt of before. The war is teaching us

(and may the Church be quick in learning) that we have only been playing with all Christian work. We have been calling loud and long for money and men for all lines of work and the response has been meagre. Just about enough to keep life in. Now the men and money are forthcoming in numbers and amounts which if they had been given to the Lord's work before would have prevented any war, and the world must still be brought to Jesus Christ if wars are to cease.

As a Church we have been calling for help for all our work and the opportunities are such as never before. Surely it is time that we were making the message, that the Kingdoms of this World must become the Kingdoms of our Lord, ring so that the world could not but hear. True the message is being heard and taken up by others but that is all the more reason why we must push the battle to a conclusive victory. What an opportunity there is today for our Deacons to secure the money necessary to proclaim the truth that alone will bring peace to the world.

Then if Nations are to recognize Christ under a Democracy it is necessary that the majority of the population be agreeable. Is it not true in our own land that by far the largest part of our population do not recognize Christ in their own lives? We know that many who do know Him refuse Him His rightful place. What great need for Evangelism! What chance is there for China having a Christian Constitution? The great majority of her people have not yet heard of Christ.

Our Foreign Mission Board is in great need of money. Although our work in the Levant is badly crippled yet a good part of the expense is still going on and with the great loss in exchange the expense will really be more than before. In China we have been enlarging our work and still it is far from adequate. Then with each new missionary who goes out the general expense increases so as to about

equal the amount for salary. Some Mission Boards think that a missionary who is not increasing the mission expenses a reasonable amount is not doing much advance work. Then the rate of exchange is so high that it is costing the Board a great amount of money to get the salaries to the missionaries at their full value, which we must do. The high cost of living, which is so much more in land where much is imported, the missionaries are bearing themselves. Some mission boards have already appealed to their constituencies for additional contributions of over half a million dollars to provide for the depreciation in the silver purchasing power of American money. Here is a great need that our deacons can help meet through the Every-Member Canvass. Other lines and opportunities could be mentioned and they will occur to any who make an intelligent study of our Church's work and need.

I am not forgetting the 20 per cent. increase which Synod has asked for the home pastors. We are thankful that so many congregations have already responded so willingly. We heard the other day of a pastor who had sent a letter to the congregational meeting asking them not to increase his salary as he could get along but the congregation cared so little (?) for him that they went ahead and gave him the 20 per cent. increase.

With all these needs and opportunities surely this is a year when our deacons ought to visit the homes of our people and talk over the work of the Lord and set before them the fact that if we do not give our sons and daughters and money to the Lord the devil will come and take them.

Will not all congregations that have made the canvass in former years see that it is repeated with new vigor and all congregations that have not yet made a canvass see that a thorough canvass which reaches every home is made this year. Even if we do not have much faith in it let us do it. Other congregations testify to its good

results and Synod asks it. Why should we not fall in line? We are small in numbers and we cannot accomplish much unless we pull together. What would our country accomplish in the war if over one-half the States made no response to the compulsory registration or the Liberty Loan but five or six years hence had not even started to do their part but were just going along in the same old way as before the war?

Deacons, will you not show us a pattern of oneness of spirit and efficiency which will bring joy to the Master's heart and hasten the coming of His kingdom?

Until the canvass is made you are leaving the biggest thing you can do, to help bring peace, *undone*.

DO IT NOW.

We are sure all our readers will be glad for the message concerning the life of Mrs. Doig from the pen of Dr. Sommerville.

Dr. Sommerville while weak in body is still interested in all the work of the church, both at home and abroad. We thank him for this message, and assure him of our constant prayers and interest.

The estimation in which the present editors of OLIVE TREES hold Dr. Sommerville increases with the issue of each number.

Mr. R. E. Smith, who sends us such an interesting account of the Student Conference at Northfield, is a member of our Winchester, Kansas, congregation. He spent three years as teacher in our boys' school in Cyprus, and is now studying medicine at Chicago University, hoping to go back to the Mission Field as soon as his course is finished. Last year when the Board was having trouble in finding a new man for Cyprus (and he has not turned up yet) Mr. Smith offered to go back but the Board felt it was better for him to first finish his course. He has given his life to the Lord, and the Lord is daily using him. We had

the pleasure of seeing his influence last year at Kansas University, and this year, although a medical student, his Christian influence is so strong at Chicago that the university authorities have given him a room at the Divinity Hall. His brother Alvin is second-year man in our Seminary, and the account of Dr. Wilson's visit to the Seminary in the January issue was from him. May many more of our young men follow them as they follow Christ.

We are thankful to the many subscribers who have renewed their subscriptions for 1918.

We also welcome quite a number of new readers. We hope you will not only enjoy OLIVE TREES and get a greater knowledge of our mission work and of the Lord's work throughout the world, but that reading OLIVE TREES each month will bring a deeper knowledge of Jesus Christ Himself and of all that He wants to do in us and with us.

We have found it very difficult to secure stenographic help, and so will ask individual subscribers from this on to take the fact that they continue to receive the magazine as assurance that their subscription has been received. We are taking it for granted that all who have not notified us want the paper continued and are daily receiving letters thanking us for not taking off their names from the list. We hope, however, that all will either notify us of their intention to pay, or, better still and cheaper, send us the dollar before the March issue.

If you have not paid for 1918 will you not hand the dollar to the congregational agent or send direct to us at once? Do not put it off or you will forget all about it. Send all communications to R. A. Blair, Rose Point, Pa.

Tithe is the acknowledgment of one God—an act as the expression of a belief.



MRS. MARGARET DOIG
CALLED HOME
FROM
TAK HING, CHINA, NOV. 16, 1917

A CHRISTIAN WORKER AT REST.

Toward the close of November, 1917, a woman of singular devotedness was called from work in Tak Hing, to a resting place in *the heavenly country*.

For seven years she had been living in the home of a daughter and her husband, Mr. and Mrs. Julius Kempf, missionaries of the Covenanter Church of North America to South China.

More than a third of a century ago, Mrs. Margaret Doig, the subject of this brief sketch, and two sisters named Chapman, whose father seemed to take more pleasure in worldly affairs on the Sabbath than in those that concerned his spiritual and eternal welfare, were drawn into the Sabbath School connected with the Second Reformed Presbyterian Congregation of New York, by the wise and loving ministry of a visiting teacher. Evidently influenced in the way of human means and instrumen-

tality by the contrast between the surroundings of a worldly home on the Sabbath and the attractiveness of sanctuary services, they accepted Christ as their Lord and Saviour, identifying themselves with the church and claiming a share in its privileges, and at the same time making full surrender to His will.

At home they had many difficulties to contend with that were inimical to advancement in the Christian life, but as the pastor and Christian friends who watched with growing interest the development of their Christian character can testify, they were true to their profession, and the result of their stability was obviously close communion with God, in the prayerful study of His word and reliance on His keeping power.

One of the sisters became affiliated with another denomination. Of the two remaining in the fellowship of the Covenanter Church, Sarah, who died in November, 1899, supplied a fine example of vital piety at home, in the congregation and in business relations; while Margaret was equally admired and beloved for the beauty of her Christian character and her loyalty to a personal Saviour. Manifestly their ears were ever open to the warning words of the Holy Spirit, by the mouth of Peter: "Be sober, be watchful, your adversary the devil as a roaring lion walketh about seeking whom he may devour, whom resist steadfast in the faith."

Mrs. Doig was no stranger to affliction. She was bereaved of children and was also called to part with a husband in his young manhood, leaving her in very destitute circumstances, but she did not murmur. To her thinking, as that of all experienced Christians, trials were covenant blessings and marks of filial relationship to God. She had learned that "By these things men live," and rejoiced in the assurance that the grace of the Master was sufficient to meet every emergency. In her experience was fulfilled the words of the writer

to the Hebrews: "No chastening for the present seems to be joyous, but grievous, yet afterwards it yieldeth the peaceable fruits of righteousness, to them that are exercised thereby." Like Paul, she was glad to suffer, that the power of Christ might rest upon her.

When Mabel, the only surviving child, was married to Mr. Kempf, who had been appointed a missionary to China, it became a serious question what provision could be made for the comfort of her mother, who had never been separated from her. After consultation it was decided that the best plan would be for her to accompany Mrs. Kempf to the foreign field and then wait for the guidance of the Redeemer. So she went out—not under the direction of a Board, but as a member of a Christian family. After awhile, letters to friends in the home land told of interest in the work and of help that could be given without knowledge of the language. The influence of her social contact with Chinese women and girls in the schools and in their homes makes it very clear that the most important element in missionary equipment is a good life.

Mrs. Doig was not commissioned as a missionary, nor did she ask to be so commissioned; and yet during her life in China there was visible proof that she was well "qualified to do the work of an evangelist," outstanding evidence that she possessed the wisdom that wins souls.

In a personal letter from Mrs. Kempf, in which she draws a pathetic picture of the closing scene of Mrs. Daig's life, she relates an incident that illustrates with irrepressible force the value of the surrendered life. Her own words are:

"The seven years she has been out here has not been without its effect upon the Chinese. The Chinese are very much afraid of a dead person; so much so, that if a person is near death they are moved to a little house or room outside the dwelling, as it is

considered very bad for a person to die in the house. I thought perhaps my servants would be afraid, especially the woman, as she hasn't been with me a year, but is a Christian. She joined the church at last Communion.

"The morning after mother died I decided that I would not ask the woman to clean up in mother's room, but would attend to it myself. I went for the broom; she followed me upstairs, asked me what I was going to sweep; I told her 'mother's room,' and went ahead. I could feel that she followed me, and after a minute while I was sweeping I turned and she was at the door with the tears rolling down her cheeks and said, 'I will sweep that room.' 'What,' I said, 'I thought you would be afraid to come in here!' She says, 'What would I be afraid of such a good old lady as that for? She has comforted my heart.' She then began to ask questions such as 'would my mother see my father in heaven,' etc. I gave her the broom and she went in and out that room while mother lay there dead, just as freely as she did when she was sick. We look upon this instance as a big step in advance."

Note—The above sketch was prepared by Dr. R. M. Sommerville at the request of the editor.

"SHE HATH DONE WHAT SHE COULD."

It is a common thing to have missionaries on the field who are not under appointment by the Board, but almost without exception they arrive by way of babyland and live in the realm of youth.

The tidings of the home-going of Mrs. Margaret Doig, of our mission in China, on the 16th of last November, calls to mind that here was an exception to the rule. When she came to China in the fall of 1910, in company with her daughter, Mrs. Kempf, the snows of winter had already begun to whiten her brow.

Perhaps to no other land could she have come and been so welcome. China *does reverence age*. And the courtesy and respect shown to her everywhere by the people, though imperfectly understood by her as she did not speak the language, must have been very gratifying. It was a beautiful thing to spectators, at least.

She was a real missionary. Her presence alone added, in the eyes of the people, to the dignity of the mission, because she gave it the sanctity of age.

To one who had spent her whole life in New York City, the change from that metropolis to the conditions of a foreign and heathen land at her time of life, looks appalling to some who in much younger years experienced something approaching it. Then the barriers of language and custom and habit gave way in time before the elastic strength of youth. To age, they are impregnable, and so Mrs. Doig was compelled in considerable degree to spend her life apart from the activities about her.

Yet there is a spirit that no barriers can confine. Love is not bound. And one of the pictures that will be carried while memory lasts is that of Mrs. Doig, surrounded by a group of merry and sometimes noisy girls, all busily engaged at the crochet or lace work she was teaching them, and all exuberantly happy. Mrs. Doig, in being able to help "a little," as she said, and the girls in having a chance to learn. Whatever she could do for the Chinese gave her the greatest joy and the surprising demonstration at her funeral shows how one with the love of God in her heart, though unable to speak a word of the glad message, had gained a place in the affections and hearts of a strange people.

She was always present at church, if possible. It must have been wearisome to sit Sabbath after Sabbath understanding no word, and the notes taken by kind hands and given her afterwards, was but limited compensation. Yet she liked to be there, be-

cause it was the place where prayer was wont to be made, and her presence and demeanor were an example and help to all.

Long ago a woman did what seemed to observers a useless thing, because she loved the Master; and Jesus had that act engrossed on the roll of fame to be known in every land to which his name and power should go. Not because the act was so great, but because with great love she did all she could. And we remember with joy the loving service that Mrs. Doig gave to the Master in China, for we know that in the face of sore limitations, "she hath done what she could" and the Master understands.

A. I. ROBB.

A CONTRAST.

Your Mission in China has been signally blessed during the last twelve years, in that, while there has been sickness, and while it has been necessary for some workers to leave the field on account of illness, not until within the last month have we been called upon to meet with the sorrow incident to the removal by death of any member of the Mission circle. For a period of two years, beginning with November 16, 1903, during which time we were called to the graveside of no less than four of our number, the chastening hand of God seemed to be lying heavily on us. Not only were the visitations of the Angel frequent, but those called to go were, with one exception, in the midst of their active duties as servants of Jesus Christ. The exception was a child of a little less than three years. None of them had as much as reached the meridian of life. They were all still on the morning side, judged at least by their short period of service in their chosen field, and the pain of parting with these dear friends was made the more poignant by the fact that in every case there seemed to be some special reason why, in our estimation, they ought to have been spared. One was the mother of small

children, and whose delight it was to care for them. Others were planning to open up new work, or to enlarge work already begun. We mourned, not for *them*, but because they were taken away from *us*, and we felt our loss at every turn. And then the Lord's face shone on us again, so that in a period of a little over twelve years we have not been called upon to part with any member of the Mission circle because of the Death Angel's summons. When one of our number was recently called to cross over the River, the circumstances attending her going were so different from those in the midst of which our departed of earlier years had gone, that the contrast seemed to some of us, at least, very striking.

The departure of our mother and friend, Mrs. Margaret Doig, marked the close of a long and useful earthly career. Her sun did not go down while it was yet day, but after the long day's toil and labor were done. It was a fitting close to her life on earth. She had borne many and heavy burdens in the years of her earthly life, but with patience and cheerfulness. So that she might have said as her Lord said, "I have finished the work which Thou gavest Me to do." And instead of leaving behind those who were dependent on her, and who needed her care, as another had done exactly fourteen years before, she was ministered to in her last days by her daughter, the only one of her children who had been spared to her.

The writer will never forget the funeral of that one who was called first to go. At that time there were four Chinese Christians. The exercises were conducted by a brother minister from a neighboring mission. The house was filled with people, but for the most part they were there out of curiosity, wishing to see a Christian funeral. There were no mourners except the workers and the few native Christians, to follow along to the chosen resting place of this sister.

An impression was made on at least one who attended that funeral, that time cannot obliterate. The shouting and laughter and gesticulating of the coolies employed in doing the manual labor connected with the burial contrasted so violently with anything that he had ever before seen at a funeral that it seemed to him as though we could not be committing the remains of a loved one and a Christian, to their last resting place, or that human beings could be so regardless of the solemnity of the death angel's presence.

And the scenes of that time were brought back with amazing vividness by the very contrast that was presented in the burial of Mrs. Doig. There was sorrow manifested on the part of others than the missionaries, many of the native Christians mingling their tears with ours. There were dark-skinned hands ready and eager to perform any service asked. There were expressions of sympathy from sources from which nothing was expected. All, men and women alike, paid their tribute to the one who had gone to be with Christ. The home where the funeral services were held was crowded to the limit. Three native men took part in the service. And instead of a howling, shrieking mob running to see the burial, a procession of friends, both American and Chinese, followed reverently after the remains.

Occurrences take place occasionally that impress on us in unmistakable terms that progress is being made in our work. It is true, generally speaking, that the Kingdom of God cometh not with observation. We see but little from one day to another, to indicate growth and development. Something out of the usual routine is needed to bring out the situation as it really is. And the unusual sometimes happens. Something will take place that reveals Christianity, that serves to exhibit faith in a Divine Master, that convinces us of the reality of the religion of our Chinese friends, but

never since the beginning of our work here have we seen anything that exhibited the presence and the power of the gospel more clearly than it was shown in the laying away of our friend. The demonstrations made at that time were not merely indicative of respect. There were evidence of faith in Him who is the Life, and our Chinese Christians were mourning as were the rest of us, not as those who have no hope, but in the belief and assurance of the resurrection and life everlasting. We are thus urged to go on with our work, and to abound in it, knowing that our labor is not in vain in the Lord.

J. K. ROBB.

TRAINING CHRISTIAN WORKERS IN CHOSEN.

A Methodist missionary in Korea writes:

"In our class work we give class leaders', exhorters' and local preachers' courses, to which others are also admitted according to their grades. In the evening we have evangelistic services. A spirit-filled young Korean preacher from the Kongju District assisted in the class and preached every evening. From the beginning the windows of heaven seemed to be open to pour down a blessing. The preaching service was followed with testimony and confession meetings, and then in my own room, following the close of the public evening service, I held further meetings for those who wanted special consultation and prayer. The room was often filled and one night it was packed with people weeping aloud and confessing their sins. Great victories were won. Also in the mornings we had prayer meetings before sunrise. As a result several promising young men will go to Seoul to study in the

Pierson Memorial Bible School. This is the first class of the season. Several others follow."

A Western Senator: "I was a Christian man, I never doubted the fact of God, nor the truth of His revelation. I think it is fair to say that I lived a consistent Christian life and helped my fellow-men, but it was not until I recognized God to be the actual owner of the property which I held that I understood the thrill of fellowship with God. When I paid my tithe in acknowledgment of that ownership, it seemed as though every fibre of my being acknowledged Him. I knew that God owned not only the property which I possessed, but myself as well. From that day to this, fellowship with God has been natural and easy."

THE GIVERS.

The careless penny went loudly in;
It rattled and rang like a piece of tin;
No prayer went with it, and nobody
Was helped or gladdened, and sad was
he —

The poor little careless giver!

The selfish penny sank heavily,
Like a lump of lead, as it well might
be;
No love went with it. "I might have
bought
So much for myself!" was his only
thought—

The mean little selfish giver!

The loving penny dropped softly
down,
Like shining gold from a royal crown;
Pity and love made his eyes grow dim
As he gave his all, and the Lord loved
him—

The dear little cheerful giver!

—A. B. B. *in Over Sea and Land.*

SPECIAL ARTICLES

THE TITHE AND THE EVERY-MEMBER CANVASS.

Soon the financial pages of another church year will be closed. The month of March is the time designated by Synod for the Every-Member Canvass. A message on giving is not welcomed by all professing Christians. It is welcomed and appreciated, however, by those who are honestly aiming to meet their full financial responsibility to the kingdom. The initial aim of the Every-Member Canvass is to secure from our people

The Tithe.

We have not space to develop the Bible teaching on the tithe. It is clear that the tithe principle was not Mosaic in its origin. Only types passed away, and we have never found anything of which the tithe was a type. If it was ever abrogated it certainly was not by the authority of Christ or the Holy Scriptures. Christ sanctioned tithe paying. All the teachings of the New Testament on giving are in harmony with tithe paying and that ought to settle it for the Christian.

Shall We Do Less?

The Jew was expected to bring in his tithe in addition to his taxes and various offerings. Pagans used to do the same. Shall we who serve the true God and enjoy greater privileges than the Jew ever thought of be satisfied with less? "For unto whomsoever much is given, of him shall be much required."—Luke 12: 48.

"I Can't Figure It!"

Could I if it were coming to me? All God asks is that we will figure for Him as earnestly as we would figure for ourselves. Then the calculation of the tithe was harder for the Jew than it can be for us. The Jews were farmers. They had to set apart a tenth of their flocks and their herds and their corn and their wine and their oil. It was a considerably bigger

job to figure out all these and take them to the temple than it is for us to take the equivalent in a purse or checkbook.

When the income-tax agent comes around we will figure our incomes all right. We will simply have to! We will under oath be required to give in our profits for the year. Will we do for wrath's sake what we could not do for the love of Christ?

"I Believe in Stewardship!"

Someone says "All I have belongs to God." Then why object to giving to God one-tenth of what is already His? Suppose someone should say "I will not accept the principle of devoting one-seventh of my time to God because all my time belongs to him." Is the institution of the Sabbath inconsistent with the stewardship of time? The man who is most careful to observe the Sabbath is the one who is most likely to use the other six days for the glory of God. The man who is most sincere in paying his tithe is usually the one who is most conscientious in the stewardship of the other nine-tenths. Robert E. Speer says: "There is no objection that holds against the principle of the tenth that does not hold also against the principle of the Sabbath Day."

The acceptance of the tithe principle is evidence that a man has accepted the principle of stewardship. This principle was never intended to place limitations on a generous heart. It may be a man's duty to give two-tenths or five-tenths or ten-tenths. We are not likely, however, to go the second or the tenth mile until we have traveled the first.

For Man's Good.

The tithe was made for man. We need the principle far more than God needs the money. God will not starve if He doesn't get His tithe, but there is a danger that we will starve if we do not pay it. The Bible makes it

plain that money is one of the most perilous forces we have to handle. "The love of money is the root of all evil." Covetousness is one of the poisoned arrows that strikes at the Christian heart. God has given this principle as an antidote to the poison.

The question has a vital connection with the spiritual life. Covetousness is a vise which prevents the enlargement of the spiritual life. There are many Christians who, if they would only unclamp the vise and let the soul go free, would experience a spiritual blessing that enriches the soul.

Because It Is Right.

A devotion to the tithe principle frequently brings a material blessing. This accords with Mal. 3: 10. Some may have a different experience. Among a number of testimonials published some years ago in the *Sunday School Times*, there was one different from the rest. The writer stated that his struggles had grown harder since adopting the tithe. Later a letter appeared from a man in Canada who said that his testimony touched him as no experience of prosperity had done, and he told how it had led him to adopt the principle *because it was right*.

Where the Canvass Comes In.

The Every-Member Canvass is a personal solicitation of every member of the congregation to pledge the tithe to God's work, payable on the weekly basis. Where one will not pledge the tithe he is asked to pledge a definite amount weekly for the work of the church. The aim is to enlist every member, young and old, as a tithe payer. It is sensible and fair that each person who enjoys the privileges of the Gospel shall pledge his proportionate share toward the support of the church. No member of large calibre will be irritated when the official board solicits him concerning this privilege. The Every-Member Canvass is a convenient and simple way to bring to every member his

financial responsibility toward the Kingdom of God.

It Makes Less Work.

The writer recently reviewed the secretary's book of one of our deacon boards containing minutes back as far as 1873. The outstanding feature in nearly every meeting of the board, according to the minutes was: "How can we make up the pastor's back salary? How can we get the money or the contingent expenses and traveling fund." Committees were appointed to canvass the members. It was canvass! canvass! canvass! until in 1912 the congregation adopted the single fund system, with the tithe and Every-Member Canvass as the basis. Since 1912 one canvass has been made each year and the financial difficulties have been solved for the year. This Deacon Board, with the help of some members of session, made their annual canvass December 19, 1917, covering the entire congregation in a day.

It Is Needed.

As the writer came in contact with the various congregations of the church last year, he found that not over 30 per cent. of the membership of the Covenanter Church profess to pay the tithe. About 45 per cent. of our congregations received literature on the tithe and the E. M. C. far less than this made the canvass.

If it is true that 70 per cent. of our members are failing to discharge their financial obligations to God, and if it is true that this condition is hindering our spiritual growth, isn't it vital that we use every means within our reach to lead our people to increase in this grace also? As long as this standard prevails cannot we hear Christ say "Notwithstanding I have a few things against thee."

Do Your Bit!

Synod has designated the month of March as the time for the canvass. This time is preferred because it gets the plan into operation before the beginning of the synodical year. If

for local reasons an earlier date is preferable, let it be done then. It is important that the canvass be begun and finished in the shortest time possible. If it can be completed in one day all the better.

The canvassers are to go two by two into every home. A season of prayer in the home will help to clear the atmosphere for the task. An opportunity is given for questions to be answered and difficulties explained. Each member, including the children, is to be solicited for subscription to the tithe pledge. Even though a member does not respond his conscience will likely be a little harder to silence through the year.

E. M. C. literature and tithe pledge cards authorized by Synod will be cheerfully forwarded to all who will apply.

DELBER H. ELLIOTT.

Winchester, Kansas.

THE EVERY-PERSON CANVASS

**In Every Congregation, Every Year
Is the Plan That Wins.**

FROM THE FINANCE BOARD.

The object of the canvass is to give every person in the congregation a definite, personal opportunity to contribute systematically and generously to the work of the Church.

It is more than a quest for money. It is a personal challenge to each man to put himself as well as his substance into God's cause.

Plan Your Work.

The every-person canvass should be initiated by the Session, Board of Managers, Missionary Committee and other office-bearers, all working in harmony.

A programme of education of several weeks' duration is essential. The facts and needs of the Missionary, Educational and Benevolent work of the Church should be set before the congregation by public addresses and by distribution of literature.

A personal letter should go to every

home prior to the visit of the Canvassers, outlining the Local and Missionary obligations of the Church, and inviting hearty co-operation.

A card catalogue of all members and adherents should be prepared and their names carefully divided among the canvassers, who should also be supplied with the required number of subscription cards.

The right men should be selected as canvassers. They should be thoroughly informed as to method of approach, local needs, Budget allocation and the Missionary policy of the Church.

Full announcement should be made for two or three weeks before the canvass, that all may understand the work in hand and help to make it an occasion of intercession and spiritual quickening.

Work Your Plan.

Begin promptly on the day and hour fixed and complete the canvass within a specified time (two to five days).

Make the canvass for the support of your own congregation and for the Missionary Budget, and aim at a definite amount for each object.

Let the leaders lead! No canvasser should call upon others until he has first filled in his own subscription card.

Stewardship should be kept in the forefront, and a higher scale of giving established. "As much for others as for ourselves" is a noble goal.

Let the canvassers meet at intervals during the canvass, daily where practicable, to report progress and for mutual stimulus. Their final report should be made promptly.

Thoroughness is essential to success. Visit every home. Do not miss any person. Include the children where they are not using the duplex envelope in the Sabbath School. Have the cards filled in and signed by all, that the Managers and Missionary Committee may know what revenue to expect.

Urge upon contributors the advan-

tages of giving at each Sabbath's worship through the Weekly Offering by Duplex Envelope, and be sure that a set of envelopes reaches each person.

Keep alive the Canvassing Committee for "follow up" work, to prevent shrinkage, to visit newcomers, and to supplement the efforts of the Mission Treasurer.

The best results are obtained by an annual canvass. Changing circumstances and new development in the Church's work make it important that each person should have an opportunity every year to revise and enlarge his gifts. Such an annual visit constrains to a fresh consideration of duty and promotes Christian fellowship.

Suggestions.

A suitable and favorite time for making the canvass is the latter part of November or the first week of December. Contributors will then be ready to begin the New Year on the revised basis of giving and with new sets of envelopes.

A meeting or supper immediately preceding the canvass helps to awaken interest and unite the forces of the congregation.

Christian courtesy and kindness should be a feature of every visit made by the canvassers so that all in the home will welcome their return.

The young people should be encouraged to share in the canvass and undertake a definite part of the Budget. This will prove good training for the larger activities.—*Presbyterian Record*.

THE NORTHFIELD MISSIONARY CONFERENCE.

**East Northfield, Massachusetts.
January 3-6, 1918.**

The Northfield Seminary is a preparatory school for girls, founded by D. L. Moody. It is beautifully situated among the hills of northern Massachusetts, and the location is

ideal. It was here that the missionary conference was held. One of our own members, a young lady from Dr. Sampson's church in New York, is there this year. As one leaves after such a conference as we were privileged to attend, he wishes he might return often, but he feels, too, his present duty is to go out and proclaim the good news. The promise "that where two or three are met together" was surely fulfilled for each one of us. The task before me now is not easy. Mr. Blair has asked for a short report. The conference opened Thursday afternoon and continued, with three sessions each day, until Sabbath night. Our greatest leaders in missionary and evangelistic work all over the world spoke to us in those sessions. Each one was so filled with the Spirit that I cannot choose from among them. May the Spirit now convey to you in fullness what I must report in brevity.

The Conference Leader.

Dr. John R. Mott was the leader of the conference, and he led us into the Divine Presence in prayer. His introductory remarks were simple and brief but full of the power always found in a consecrated life. Programs were never announced in advance and speakers were changed and interchanged constantly as the leaders were guided. The praise service was simple, many numbers being sung softly and in the attitude of prayer.

John P. Wilder.

Mr. John P. Wilder was the first speaker of the conference. He turned to Isaiah and read these words: "In the year that King Uzziah died, I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple." He took the feelings of the young prophet as similar to our own today. Many of our hopes have died and have been forgotten. With six million men in prison camps and as many in military hospitals, we are waiting for the wounded to return to

us and bring the sufferings of war into our very lives. Then we are facing the problems of reconstruction, and we realize even more clearly than ever before, the importance of the "evangelization of the world in this generation." As we give ourselves to these tasks, we must see "the Lord high and lifted up," and we must have the attitude of prayer, for Jesus Christ alone can make wars to cease on the face of the earth.

The success of our work depends upon his leadership. Prayer helps us to know God. He knows we should pray and He wants us to seek Him. We must seek His presence for the very joy of being with Him. God is ever ready to allow us His presence and to speak to us. By speaking to Him we come to know ourselves.

God saw in Isaiah a messenger and his lips were cleansed by a coal from off the altar. Then Isaiah hears the voice of the Lord saying: "Whom shall I send and who will go for us?" and Isaiah's response is "Here am I, send me." God is ready to cleanse us and he does it as we pray to Him. His light will cleanse us from all iniquity.

We must see great and eternal things beyond the immediate present, as Isaiah saw the "Lord high and lifted up!" In the present conflict we are not fighting "against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." God is on His throne "high and lifted up," and we should look into the future with joy and not with sorrow.

Jesus taught the value of prayer in His daily life, for we are told He "went apart to pray." We must pray for our country, that we may realize God's will for the whole world. Prayer is our greatest power and we can accomplish much through it if we make it true intercessory prayer. Great spiritual results come from spiritual causes, just as physical results come from physical causes. God is almighty.

He is willing and yearning for us to come to Him. We must get right with Him and follow Him in His plans for us.

Robert E. Speer.

Dr. Robert E. Speer was next introduced, as one who had guided all the great conferences and who now had a message to lead us on in the great cause for Christ. He read to us from the song of Deborah, pointing out that the leaders there took the lead and that "the people offered themselves willingly." If we are to go forward now, we must know God's will and offer ourselves for His service. Men have come to accept God and Jesus Christ as His son. Material things are sinking, and many, even among the leaders, are beginning to look to spiritual forces to win the war. Christ has the only solution for our difficulties. His words, life and death illustrate His message of peace to the world.

Do I love Jesus Christ as I should today? Do I have a passion for His pleasure and joy in His companionship? Am I thinking of the whole truth of Christ? Christianity is a life. Is He all, He came to be, in me? Am I praying as He would wish me to pray? Am I loving my friends and enemies as He loved them? Am I living my life to its fullest for God? If not, is it because I am afraid? The past years have taken much of fear from men's lives, and Christ has said, "Lo, I am with you always."

John R. Mott.

Dr. Mott was the next speaker. He was introduced as the type of Christian statesman needed today. The world is now shaken to its very foundation. Pillars and supports are toppling and falling, and still the nations look to mutual massacre as the only way out. More than \$100,000,000,000 have been spent so far in the war. More is being spent each day than six times that spent by Protestant missions in a year. Future generations must repay in suffering and in pain

the debts now heaped upon the nations.

The world, though embittered, has grown inquiring, teachable and serious. Every people has taken on a new and serious purpose, "When Thy judgments are in the world, O Lord, the nations learn righteousness." The world has grown unselfish and hypocrisy is going. Ambassador Page once told Dr. Mott that he would not find a selfish man in all Europe. The world is literally lost in the great cause for humanity. Now is the time to lead the world to Christ and solve national problems. The Far East and Latin America have been described as plastic. Out of Europe's great melting pot Russia has suddenly come, the most plastic of all its nations. All things may become new if college men and women will rise to lead the world by entering into its sufferings.

Evangelization must go forward as never before. Armies must be evangelized. In one camp 35,000 men are enrolled in Bible classes. Sixty-five hundred men are needed to go into the camps before spring to make Christ known there. Every country except Turkey has opened its prison camps to evangelism. This is a challenge to our seriousness and sincerity of purpose to obey God's command. If we fail to evangelize our armies, how are we going to meet the situation when peace is declared and they are waiting to be demobilized? It will require more than a year to return the men from Europe to their own countries. Every home and family is ready and anxious to talk religion and Christianity; are we ready to tell them? "When Thy judgments are in the world, O Lord, the nations learn righteousness."

Christ must now be held before the nations. He was never more necessary to them and never more sufficient for their needs. The latent energies of our colleges must be released to meet the task. Thoughtful people must be driven to say it is too great, for then we will be driven to God in

prayer for His aid, without which we can do nothing.

Dr. Merrill.

Dr. Merrill, of New York, was our first speaker on Friday. The Bible fits into every new situation and men must learn to turn to it in their needs. The problems of today are not new ones. The very truths of the Bible have come from such tragic situations as the world now faces. Man's own mistakes have brought on this war. Lord Grey has been quoted as saying that he could have stopped the war if he had had forty-eight hours more before it burst upon the world.

Pasteur proved that all life comes from life. How slow we are to believe this in the religious world! If we are to impart life to others we must have it within ourselves. Faith is a matter of the soul and not of the mind, although there must be an intellectual basis. Faith is the betting of your life that there is a God. It is the will to act as if we knew, for the sake of an end which we see. Men are fighting and putting their lives behind the belief that the world will be better if their country wins in this war. Are we putting our lives behind the belief that it will be better if Christ wins in the struggle with Satan?

President MacKenzie.

President MacKenzie, of Hartford Theological Seminary, spoke next. Christianity was born in Judea under the rule of a great Kaiser, and it has radiated out into the whole world of today, so that one may speak in any country of a babe in a manger or a cross on Calvary and some one will answer, "Yes, I know the Saviour." Thousands have been crucified but the Cross and Calvary mean Jesus Christ throughout the whole world.

MISSION FIELDS.

Anglo-Saxon America.

A review of the mission fields followed next. Dr. Ward, of the

Boston Theological Seminary, spoke on Anglo-Saxon America. The man of Macedonia cries to each one of us today from the mills, factories, mines, harvest-fields and lumber-camps. The leaders of the world must recognize Jesus Christ. The masses march under the red flag of socialism; Christians march under the red flag stained with the Master's blood. These two flags must come together and absorb each other before the world can be fully won for Christ. The masses love Him as the working man who suffers with them. If we are to carry Him to them we must share our life with them. This is a new and pioneer trail to be blazed into the field of service.

Canada.

Canon Gould, of the Church of England, spoke to us of Canada. Canada has a large, unoccupied territory, which must be made Christian and, therefore, natural to be occupied. America and Canada are brothers in arms. Will they join in the spiritual conquest as they have in the military struggle? The treasures of God have seemingly been locked up with the Anglo-Saxons for centuries. We have the responsibility of carrying Christ to the rest of the world. A new Occido-Oriental relation must be established through us. As peace comes to the world, a way must be found by which the heroism of the present crisis will be conserved and transmuted into the service of the Master. The cross of Jesus Christ must lead us on even to death for our enemies, if need be. This is the ringing message of the brotherhood of the North American peoples.

Latin America.

Latin America presents to the world twenty republics, with a total population of eighty million people. Five hundred million could live with them. Most of these people are out of Christ. The Catholic Church is failing. In Buenos Aires there are fifty churches for 1,700,000 people. We must face

the facts and co-operate as never before. At present twenty missions are attempting to reach fifteen million people.

Africa.

Dr. Patten, of Africa, told of the savage paganism of that country. The people have been described as black diamonds but they are still pagan. The needs are so great and the situation so interesting that the greatest men of mission fields are drawn there. Islam is spreading because the march of civilization has deprived the pagans of their natural defense against it—warfare. Commercialism is also invading the continent. This invader is godless and carries many of the people's greatest scourges upon them. The people are being ground between the millstones of Islam and commercialism. The missionary is their only hope, and he cannot be sent too soon. Stanley redeemed the chief of Uganda, with three hundred thousand people, from Mohammedanism, which he had just accepted, and preserved his country for Christ. Villages today are waiting for the missionaries and, when disappointed year after year, are turning to Islam because its followers are there to teach them.

India.

Dr. Ewing on the Indian Empire: Missionaries in India prayed: "O God, send a revival and begin in *me*, for Jesus' sake. Amen." This prayer is being answered in the mass movement of today. India presents a population of 315,000,000 people—3,827,000 of these are Christians. Twenty millions belong to the educated classes and are demanding a share in the government. Great men have been won to Christ in India. They are willing to sacrifice anything for the joy of living for Christ, when once they have found Him. Here, too, Islam is marching steadily onward. It can only be stopped by Christian converts. The call is to you and to me to carry the gospel to them.

THE FAR EAST.

China.

Some one has said that America spells opportunity. Opportunity spells obligation. America opened up the Far East and the greatest confidence of the people there is shown her. The Pacific may soon become the centre of commerce and missionary opportunity. The United States and Canada are the Far East's closest neighbors, who are in a position to carry the gospel in it. The foreign missionary holds the key to future world peace. The powers of today are being depleted. China may be the coming new country, with her natural resources and abundant supply of labor. If Christianized she will be well fitted to lead the world. The common task of bringing in the kingdom of God will draw all nations together. God will speak through them but we must give the message now.

Near East.

Dr. Barton spoke on the Near East. Turkey at present is passing through a crucial stage and the Sultan is probably dethroned. More than one hundred missionaries are still carrying on their work. Christians have always been more or less divided but the Mohammedans have stood united. Their division in the present war has broken their hope and they are now open to Christian influences as never before. The governor of western Albania has pleaded for missionaries to be sent to his people, who are ready and anxious to know Christ.

What Is Our Response?

The American Board (Congregational) is soon to call for 175 new missionaries for Turkey. Our stations in Latakia and Mersine have never been fully manned and work has had to be curtailed because of the lack of those who could do it. The door seems about

to be thrown open. Are we going to fail to obey God's command because we do not feel the call is to you or to me? Someone has suggested that the trouble may be that each of us is not within calling distance.

Message From France.

At the opening of the Saturday morning session, a chaplain of the French Army spoke to us. His speech was not fluent, but his eyes and manner told us the message which he had brought from the churches and student volunteers of France—a message from the front line trenches. Many of the Christian youths of France have been lost, others are left and the spirit of consecration and sacrifice lives on. Under fire, the soldiers have discovered a new value in prayer. A man who lay wounded for forty-eight hours in No Man's Land said that he spent every one of his waking moments in prayer.

Response of the Students at the

Conference.

Throughout the rest of the morning the discussion centered on "The Responsibilities Resting on Our Student Communities in North America." The subject was sub-divided into our responsibility; to exemplify the love and spirit of Jesus Christ in our lives and in our communities, to communicate the spirit of evangelism among the men and women of our colleges, to afford Christian leadership to the world of thought, and to use the power of prayer in our lives. In the afternoon resolutions were read in which were outlined the immediate work of the coming year. We pledged ourselves first, to endeavor to enlist 200,000 students in study classes to gain first hand knowledge of Jesus Christ; second, to make application of the principles of Jesus Christ in our lives and on our campuses; third, to continue the Student Friendship Fund and raise one million dollars, a part of which will be given to non-Christian lands; and fourth, to endeavor to en-

list enough volunteers to insure the evangelization of the world in this generation, this last to be undertaken in co-operation with mission boards. Dr. Mott then announced that the student volunteer movement had immediate needs for fifty thousand dollars and that he wished to start a campaign, toward raising it, among us. Subscription envelopes were passed on which each was asked to pledge, according to his ability, for each of the next four years. No one signed those until all had bowed for a few moments in silent prayer. Finally when all were collected, it was found that \$22,823 had been pledged by the delegates personally for each of the next four years. The pledges varied from five to five thousand dollars and showed a splendid spirit of real consecration and we had the feeling that more would be given if we found it possible.

SABBATH—The Closing Sessions.

The Sabbath sessions were the best of the whole conference. Bishop MacDowell brought the message of the morning. His text was the scribe's words: "Jesus, I will follow thee whithersoever thou goest." In Nashville twelve years before he had preached to the conference on the text, "Whatsoever he saith unto thee, do it." The changes which have come in those twelve years are not fundamental ones. Jesus Christ still stands before us and His command is ever the same. His first message to us is to serve one another. We are sending troops to Europe. Is the missionary meaning of their going as clear as the military meaning? Jesus says to each of us *be, love, go*. Is our response to be that of the rich young ruler who "went away sorrowing," or that of the scribe who came and said "Jesus I will follow thee whithersoever thou goest?"

The conference closed with its greatest address. Dr. Robert E. Speer pointed us to Paul's attitude toward service, as the one which we should

have in leaving the conference, when he wrote to the Corinthians: "But I will tarry at Ephesus until Pentecost. For a great door and effectual is opened unto me, *and* there are many adversaries." It was the very message which we all felt we needed most, for we had been thinking of the path along which our duty now lay and we knew that it would not be an easy one. Dr. Speer said that, as we read Paul's words, it was most natural for us to believe that some mistake had been made, for surely he meant to use "but" instead of "and." We know, however, that all development depends upon a struggle. This is the very basis of life itself. It must have something against which to react. Can you picture Grant marching southward without expecting to meet Lee? Immediately after Christ's baptism he was driven of the Spirit into the wilderness to meet Satan. Hardships are God's compliments to His followers. We must relish them for their greatness and attack them with holy joy. This conference was meant to prepare men and women for the open door *and* the adversaries.

R. E. SMITH.

HELPING HIS FOE.

On a wharf at an Irish seaport, a Newfoundland dog and a mastiff were one day gripped in a desperate fight, when both fell over into the water.

The Newfoundland at once swam ashore without any difficulty. As soon as he landed, he looked around and saw the mastiff being carried out to sea.

The noble dog, instead of rejoicing over his enemy's misfortune, plunged into the water, took the drowning dog by the neck, and keeping his head above water, towed him safely to shore.

After this the dogs were the best of friends and were never known to fight again.—*Presbyterian Record*.

NEWS FROM THE FIELD

AND NOTES OF THE WORKERS

Edited by MRS. FINDLEY M. WILSON, 2517 North Franklin Street,
Philadelphia, Penna.

Our budget is quite slender this time. The news editor watches the mails with much anxiety as the time draws near each month for OLIVE TREES to go to press. Not infrequently the very last day brings the much-desired letters, and with thankfulness and relief the news is passed on to our readers. Our gratitude should be stressed, for is it not remarkable that we hear month by month from our fields? We think of the distances that lie between them and us, and of the many, many things that might happen to sidetrack a letter. Yet we have never once been without word from some part of the vineyard—His and ours.

* * * *

Tak Hing, China. A few quotations from a personal letter of Mrs. Julius Kempf regarding the passing of her mother, Mrs. Doig: "It meant more to her than it was possible for us to realize, to break up our home in New York, and, at her time of life, to come to China with us. But I think the seven years she lived in China, even though she couldn't speak to the natives in their own tongue (which always grieved her), had more of an influence on the Chinese than she ever realized.

"Wednesday, October 24, was her turn to lead the English prayer-meeting, which is held in our sitting-room every week. I wanted to lead it for her, but she wouldn't consent. I feel sure it was too much exertion for her heart. The next morning she dressed as usual, but was very weak. In the afternoon I prevailed on her to go to bed. She did not want to as she always said if she once gave up it would be the beginning of the end. So it was—just three weeks. Nephritis was the cause of her death.

"She died Friday evening, and we

kept the body until Monday afternoon. We telegraphed to Canton for a casket but we found it would be Tuesday before it would reach here so the men of the mission made a casket. The ladies helped in the padding and covered the outside with black silk crepe. How mother would have appreciated it could she have seen it! The service was half in Chinese and half in English, the Chinese brethren taking charge of the Chinese part. They showed much Christian feeling and sympathy. They all liked mother. The Chinese use banners in somewhat the same way as we use flowers at funerals. I have no less than twelve of these, and two of the Bible women, knowing that the foreigners used flowers, made a cross of little white flowers, and the girls of the school also made a piece."

"The Chinese are very much afraid of a dead person, so much so that the dying are moved outside the house. The woman I have to help with the work and wash hasn't been with me a year. She was baptized at our last communion. She seems very sensible; yet I knew their fear and thought I would not ask her to clean mother's room. Mother was still in the room where she breathed her last. I went down and got the broom. She said, 'What are you going to sweep?' I said 'Mother's room.' I went on upstairs and felt her following me, but said nothing as I wanted her to do the talking. I went into the room and began to sweep. After a minute, I turned and there she was standing by the door with tears rolling down her cheeks. She said, 'I will sweep this room,' to which I replied, 'I thought you would be afraid to come in here.' She answered, 'I am not afraid. Why should I be afraid of such a good old lady as she was? She

has comforted my heart.' She went in and out of that room as freely as when mother was living. She certainly is a step ahead of many of her Chinese sisters."

* * * *

Miss Rose Huston writes us from Tak Hing, December 11th:

"A person with a reputation for honesty is sometimes found even in China, and such a reputation often proves to be a valuable asset, as Wong Chan Yau, one of the medical students found the other day. She had bought some wood and rice, C. O. D., which was delivered at the dispensary hour, and in her hurry to get back to her patients, she dropped her purse containing about a third of her month's pay. On missing it, she searched carefully for it and then decided that the man who had brought her goods must have picked it up. She set out after him so fast that the people along the way asked who she was trying to escape from. She went to the store where she had done her buying, and recognized the rice baskets, but the man was no where to be seen. She took charge of the baskets, and told the merchant about the theft, saying that she intended to keep the baskets until the money was returned. He raised a great row, charging her with theft, lying, slander and numerous other things, and finally threatened to take her to the official. A crowd gathered to see the excitement, and when he began to threaten her, a neighboring merchant stepped up and told him that the woman was a Christian, and did not tell lies, and that he had better just hand over the amount. He remonstrated vociferously, but was finally persuaded, though he said she would lie about the amount. The other merchant and others in the crowd assured him she was ten parts honest and would certainly tell the correct amount. So he shame-facedly—if, indeed, he had any face left—handed over the money. The offender returned shortly, having lost all the money in a gambling den."

Canton, China. The following is from Miss Inez Smith and bears the date November 23d. Miss Smith, it will be remembered, is one of our new missionaries at work in the Canton Language School:

"Am I miracle worker? Are you a miracle worker? Is the church a miracle worker? If not, why not? What sins in my heart are obstructing the channel of my life and are retarding the flow of living waters proceeding from the Throne of God? What sins in your heart, what sins in the Church are keeping back the life-giving waters? Waters, whose destination is to be in the field of the hungering and thirsting hearts of humanity.

"What is the miracle that has reclaimed much of the Western Desert of the United States? Irrigation, with its attendant benefits. Every ranch where unobstructed irrigation ditches are connected with a great water supply we find God's miracles performed in a material world. Even as the ditches, containing water, supplies the thirsty soil with the life-giving touch, so the hearts and lives of men are to carry living water to the thirsting soil of men's hearts from which will issue forth God's miracles in a spiritual world.

"Am I a channel through which this living water can freely flow? Are you? Or is there down deep in my heart or in your heart something which obstructs, something which clogs the passage and allows the living water of God to merely seep through, instead of allowing it to flow through as a broad river, 'which shall make glad the City of God?'"

"This past week in Canton, God's Spirit has been working through Mr. Buchman and his small party of Spirit-filled Christians. They have been presenting to all Christians—both nominal and real—the matter of personal work. Thinking in terms of the individual won to the wonderful, joyous life in Christ. Among the foreigners as well as among the native

Christians, there have been searchings of heart to see if 'there be any wicked way' and prayer that these same hearts may be led in 'the way everlasting.' Thus the more certainly to lead others to the right path. 'Cease not to make mention of us in your prayers.' As surely we do not forget you in ours."

* * * *

Latakia. Months have gone by since we have had a line from Latakia. The present recollection is that the last word received by any member of the Board or other friend was in May of 1917. Mrs. A. J. McFarland, writing from Lausanne, Switzerland, under date of December 13th, says she had just received news from Latakia. A Mr. ———, attached to one of the neutral Embassies of Constantinople, had come out of Turkey and called on Mrs. McFarland December 12th. "He says that Dr. Peoples and Mr. McFarland were still in Mersine, but that Dr. Stewart has been sent out of Latakia to Konia. The ——— Minister at Beirut sent the word to the ——— Legation in Constantinople." (This indicates that the news came very directly and is reliable). Mrs. McFarland continues: "Mr. ——— says that Dr. Stewart is not interned (I suppose he means in a camp) but simply sent to the interior. Konia is the place where the French and English subjects were sent. I asked him about my sister and Mrs. Stewart. He says so far as they have information they are not molested. Strangely, too, he says no Americans have been sent from Beirut, either, according to their knowledge. * * * I hope it will not be my husband's turn next. * * * But Latakia is a different place from Mersine, and besides Dr. Stewart had been American Consular Agent there after the beginning of the war and had had charge of English and French

affairs up until our break. That may have had something to do with his being sent away. Again, I saw in the *Near East* some weeks ago that the Nusayrieh were in revolt in the mountains around Latakia, so the authorities may have thought it best to remove the senior missionary. We cannot tell what it was. Mr. ——— said they had telegraphed to Aleppo to learn if Dr. Stewart had reached there yet, and also to Miss Cushman, the only American missionary remaining in Konia, to let her know of his coming, but up to the time of his (Mr. ———'s) leaving had had no reply. He thinks Dr. Stewart was sent away about the 1st of November." Many earnest prayers will be offered by the Church for Dr. Stewart, thus shut off even more remotely from us and from his wife and work, and for the safety and comfort of Mrs. Stewart and Miss Edgar.

* * * *

The Foreign Missions Conference of North America, held in Garden City, Long Island, January 15-17, was of more than passing interest, and presented a timely program. Our Board was represented in the attendance by the Corresponding Secretary. One could not sit through its sessions and hear the reports of the work in all lands and the discussion of statesman-like plans and methods of advancing the world-wide kingdom without being deeply impressed. Facts big and inspiring were presented, and truths, held by us to be vital, were given unusual emphasis this year. Christ's kingship over the nations was proclaimed repeatedly in most ringing utterances, and urged as the only remedy of the present world distress. The Corresponding Secretary felt it was in every way worth while to be present.

WOMEN'S DEPARTMENT

Edited by MRS. J. S. MARTIN and MRS. M. E. METHENY,
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MISSION STUDY.

CONDUCTED BY MARY E. METHENY.

THE CHALLENGE OF PITTSBURGH.

CHAPTER V.

Two Supreme Foes of the People and One Supreme Privilege.

I. What are these foes? (2) Do these evils exist alone, or do they breed others? (3) In Dr. Zahniser's portrayal of this social unit as a dragon how does he represent the different members of the body?

II. Sexual corruption. (1) How did Christ speak on this subject? (2) What ills have been wrought by silence? (3) How does the Bible treat it? (4) What should boys be taught? (5) Girls?

III. Practice of looseness. (1) How does this sin bring its own judgment? (2) What effect has it on the body? (3) What punishment does God inflict in this world? (4) What proportion of diseases comes from this source? (5) What diseases follow in its train? (6) How does it outrage the home? (7) Society? (8) The nation? (9) Mankind? (10) The universe? (11) God?

IV. Commercialized Vice. (1) For what is this age distinguished? (2) Does regulation lessen this evil? (3) How has it worked in Europe? (4) Does regulation always have the same meaning? (5) Are all these women in any place registered? (6) Suppose they should be would this cure the evil? (7) Can immoral desires be cured by law? (8) If it receives the sanction of the police what is the attitude of the city? (9) If we do not protest what is ours? (10) Is

segregation a cure? (11) What four classes of hinderers? (12) What is the only cure for this vice? (13) What effect does the system have on the police? (14) Do those who want abolition wish to injure these women? (15) What five courses did the Morals Bureau offer them? (16) What was the result? (17) What class of girls mostly are used in this business? (18) Who are the men that visit these places? (19) Is there any connection between the closing of them and other crimes?

V. Causes of This Crime. (1) Name nine causes why girls begin this life. (2) Fourteen causes that influence boys. (3) What is the record of the American army in this matter? (4) How do the European countries compare with the U. S. in the matter of instruction in sexual hygiene and morals? (5) In what countries is instruction in these matters given? (6) What place has books and papers? (7) Where does the theatre stand? (8) The dance? (9) What is the effect? (10) Is there too much freedom between the sexes? (11) What may dress do? (12) When is there more danger—in working hours or in idleness? (13) Is the law of the New Testament stricter or more lax than that of the old? (13) What three things can the Church do towards preventing this crime?

VI. The Liquor Traffic. (1) How many places for the making and distributing of liquor in Allegheny Co.? (2) For the sale of liquor in Pennsylvania? (3) Is drinking a personal question only? (4) What is its relation to public expense? (5) Number of arrests in Pittsburgh in the first eight months of 1916? (6) What proportion for drunkenness? (7) What connection between drunken-

ness and other crimes? (8) The cost of running the workhouse, and the need for such an institution? (9) Some other expenses from this cause? (10) What are the receipts from license, and cost? (11) What of crime planned in saloons? (12) What proportion of crime in Philadelphia is from drink? (13) What is the effect on the home? (14) How many kinds of drinking clubs? (15) What is their effect? (16) Would there be more of these if license were abolished? (17) What is the record of alcohol in the "Strip?" (18) Of the running of clubs there? (19) In what way are the clubs and politics connected? (20) What effect has liquor on labor? (21) On poverty? (22) What sum spent yearly in Allegheny Co. for liquor? (23) Amount of foodstuffs used in its manufacture? (24) What is the verdict of life insurance on drink? (25) How does it affect efficiency in type-setting? (26) Effect on mental powers? (27) Effects on children of drinkers?

VII. Cure. (1) What shall we say to the drunkards' four excuses? (2) How shall we help the employer? (3) What should we teach the children? (4) What connection between repentance and cure? (5) What use could be made of legislation? (6) What progress has been made in this direction? (7) Where are the great battlegrounds? (8) What cities contain more than one-fourth of the people living in wet territory? (9) What are the great forces that ought to unite against this evil? (10) What is the difference between a State religion and a State without religion? (11) Is either right? (12) What is the reason that the vicious element triumphs?

THE LURE OF AFRICA.

CHAPTER V.

Africa's Account With Civilization.

I. How to Obtain a View of What Civilization Does for Africa. (1)

Manner of travel? (2) Why do not the British residents plant shrubs and trees about their grounds? (3) Describe the Government house and magistrate. (4) What was the decision in the case of the father who wanted to send his son to earn money to pay the hut-tax? (5) That of the runaway daughter? (6) The widow who washed to remarry? Give some of the other details? (7) Who should be responsible for good? (8) When did the scramble for Africa begin? (9) What general principle may be laid down in regard to barbarous regions? (10) What obligation rests on those who take over territory? (11) How do some people look upon the relation of civilization and missionary work?

II. Benefits of civilization. (1) What difference between the state of travel at the time of Livingstone's wedding journey and now? (2) What railroads now in Africa? (3) What accompany railroads? (4) What evil customs have been done away with? (5) What change in the labor market? (6) In education?

III. The Native View. (1) How is he looked upon and treated by white? (2) What does he think of the hut tax? (3) What limitations on travel? (4) What diseases have been introduced? (5) What change in tribal restrictions? (6) What atrocities in treatment of natives? (7) What difficulties in the land question?

IV. The Liquor Problem. (1) What is the effect of liquor on the African? (2) Do colonial governments want it brought in? (3) Who are the greatest sinners in this matter? (4) Can its import be prevented?

V. Gold. (1) What is the effect of finding gold? (2) Conditions at Johannesburg? (3) What three great evils? (4) What other places have the same troubles? (5) Has civilization brought more good or evil? (6) What was the feeling of Count di Brazza?

VI. The Duty of the Church. (1) How shall Africa be redeemed? (2) Which should come first—missions or civilization? (3) What opportunity is there in Johannesburg? (4) What work is being done there? (5) What three factors does Rev. John M. Springer emphasize in the African problem? (6) What are the European governments learning? (7) What place should Christianity have in business? (8) How only can this problem be solved?

JUNIOR DEPARTMENT

BEARERS OF THE TORCH.

CHAPTER V.

A Bearer of the Torch to Cannibals. Dear Boys and Girls:

Of all savage, degraded people, cannibals are the worst. One must certainly be sunk very low in the scale of humanity to eat the flesh of another human being. They might well be considered beyond the reach of civilization but they are not beyond the reach of the gospel.

Our lesson this month might well be called "The Transforming Power of the Gospel," or "Miraculous Growth Under the Light of the Torch." Let us think of the story of William Duncan and the heathen to whom he went, in this light.

First there was the transformation in the life of Duncan. A successful young business man, with every prospect of future wealth and a brilliant career, was, by the power of God, transformed into an earnest, zealous, energetic missionary, willing to leave home, friends and the prospect of a successful business career for the hard work and meagre salary of a missionary.

Then there was the transformation in the lives of the Indians at Fort Simpson. These dirty, lazy, blood-thirsty savages became Christian men and women, clean, industrious and hardworking, kind and loving. Is not

this as great a miracle as turning water into wine?

This wonderful change was the direct result of the gospel. The white people who heard what Duncan had set out to do considered it useless for him to try to help these murderous savages or convert them and wanted him to try an easier field. Duncan, however, proved that the love of God reaches out to all classes of people and that the Word of God is quick and powerful and able to convert even savages.

Was there ever a better sermon on the text, "Let your light so shine that men seeing your good works, may glorify your Father which is in heaven?" Duncan let his light shine, the light of the torch kindled at the missionary meeting. It shone with surpassing brilliancy in the midst of the dark heathenism of those Indians around Fort Simpson. The Indians, inquiring as to the reason of his presence among them, were pointed to God and His Word as the explanation for all.

Of course, there was opposition. The "medicine men" did not so easily see the people turning to this new way of life. There were even attempts to kill Duncan, but all such efforts could only be powerless so long as there was work for Duncan to do for God.

Duncan lived to see the result of his work. He had sowed the seed and God gave the increase. Doubtless some fell by the wayside and some on stony ground, but much fell on fertile soil and brought forth abundantly. He sowed the seed, he let his light shine and as men think of the result, they glorify God who alone can bless our efforts.

MARY A. MCWILLIAMS.

THE MISSIONARY SOCIETY, A HELPING HAND TO THE CHURCH.

Let us go into a Christian home and who lends such a helping hand as the wife and mother? She assists her husband, not only in temporal

affairs, but also in the more important spiritual affairs of the home. Who can fill the place in the home that a truly Christian wife and mother can? She is never too tired to minister to the wants of husband and children; and the father will admit that she can do more towards training the children because she is more with them in their early years.

It is at the mother's knee that the child learns first of the Saviour; it is there that it kneels and is taught to pray to the Heavenly Father; it is there that most of our ministers get their first lessons in theology. Many a man and woman can look back and thank God for Christian training and precious truths that they have learned from their mothers. Many a wayward child has been brought to Christ through a mother's influence and prayers.

What a helper a gentle Christian can be. She can wield a great influence for good in molding the character of a brother if she have a Christ-like disposition.

The one great reason why the Missionary Society is a helping hand to the church is because it is made up of the wives, mothers, sisters and daughters of Christian homes, who band together in the Missionary Society. The church is the home of every true Christian. All who meet in Christ's name have the promise of his presence and blessing.

The object of the Missionary Society is to cultivate a missionary spirit among its members; to stir up to more earnestness and zeal in the cause of Christ; to pray more earnestly, and labor more faithfully; to raise funds and distribute them for the advancement of Christ's kingdom. All our work should be under the direction, and in the interest, of the Church, of which Christ is the Head. Just as a branch road works in the interest of the main line so the work of the Society centering in the Church lends it a helping hand. Our giving to the different collections in the church does not prevent our giving in

the missionary society. The more we give the more we see the need of it.

Women can do more in an organized capacity to study the subject of missions, and do the work. The virtuous woman looketh well to the ways of her household, but she also stretcheth out her hands to the needy. So we, as a band of Christian sisters, should see that not only those within the pale of the church are provided with food and clothing and, best of all, with spiritual food, but should reach out our hands to the needy whether at home or in other lands.

Dear sisters, we cannot sit down with folded hands while so many are going down to death without the knowledge of Christ, the Way, the Truth and the Life. Let us think of those who are so oppressed in this and other lands, and by the strength of Christ try to lift them out of the horrible state they are in. It will, no doubt, mean sacrifice, and may cost life, but Christ gave his life for us.

When we think of the war that is being waged, and the carnage and bloodshed, it seems to us that the reason God permits it is because men have dishonored God and his word, and ignored his kingship over the nations. Can we not, dear sisters, help in our prayers for our church, and all churches, and all missionaries; for the different fields of work; for our own lands and other lands, for our rulers, for the boys who have gone to the war and those yet to go? When our hosts go out to battle will it not strengthen them to know that the mothers and sisters are praying for them? Woman had a position of honor given to her by the Master—last at the cross and first at the sepulchre. First to herald the risen Lord. Let us then be a helping hand to the church in bringing back the King. Whether it be the work of Mary or Martha, or Dorcas or Eunice, or Lois or Hannah, let us work in this field that is so wide there is room for all.

MISS HENDERSON,
Morning Sun, Iowa.

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